CHAPTER SEVENTEEN

REUNIONS OF THE VETERANS OF INDIAN WARS

The first of many reunions of the veterans of the Indian Wars was held Jan. 25, 1894, at the Reynolds Hall in Springville.

It was an outgrowth of a meeting held July 4, 1893, in the public square at Springville and a later one held Jan. 1, 1894.

The prime movers of the affair were George Harrison, Edwin Lee, Joseph M. Westwood, Albert Harmer, Francis Beardall, Walter Wheeler, Thomas A. Brown, Eliel S. Curtis and Samuel Buckley. Westwood was elected commander-in-chief and Brown, adjutant and quarter-master of the local and state organizations.

As delegates arrived at Springville to attend the first reunion, they were met by sleighs and taken to the homes of their comrades for a renewal of old acquaintances. Later all assembled at the hall where a tent had been pitched outside and a fire kept burning throughout the reunion as a reminder of days gone by.

The reunion commenced at two in the afternoon and continued until four the next morning, interrupted only for a six o'clock supper. Dancing, music and speeches occupied the time.

A song, The Black Hawk War, was sung by Capt. F.P.

Whitmore and his comrades from Springville and an eloquent speech of welcome was given by F.C. Boyer. Orson Creer of Spanish Fork gave a speech, Milando Pratt recited a poem, Albert Jones of Provo sang a song composed about the campaign in Sanpete, Levi N. Kendall, a Utah pioneer, gave remarks; Col. J.S. Page of Payson gave an account of incidents near Santaquin; Benjamin Driggs spoke on the Sanpete campaign; D.C. Johnson, the fight at Diamond; John Tanner, a scrape at Nephi; N.B. Brown, experiences at Gravelly Ford.

After that, reunions were held annually, continuing until this day in 1983. Descendants of the Indian Ward hold campouts every summer at various places in central Utah.

The following printed announcement was sent out in 1919: (It was illustrated with photographs of Chief Kanosh and another Indian.)

25th
ANNUAL CAMPFIRE
of the
UTAH INDIAN WAR VETERANS

Will be held at Springville, Utah, on August 12th, 13th, 14th and 15th, 1919. Under the auspices of the Utah and Wasatch County Departments.

All Indian War Veterans, regardless of where they may reside, cordially invited to join us, meet oldtime comrades and friends and have a jolly good time. Forget you are getting old and come. It may be your last chance.

Bring your wives, sons, daughters and friends. It is desired that as many as can, come prepared to camp in the good old way. Feed or pasture will be provided for teams, and wood for campfires.

We have splendid railroad facilities, both electric and steam, and expect special rates on all. We have best of water and shade and some of the best and most hospitable people you ever met.

On the City Park, opposite the Orem Electric Station. The programs will be arranged just before each session. A Grand Ball every night.

COMMITTEE

On Arrangements

Samuel Buckley and Springville Veterans

On Invitations

Commander J.M. Westwood and Adjutant General Peter Gottfredson

On Transportation

Department Commander J.E. Booth

On Music

Quartermaster Gen. I.E. Clegg Sr.

On Preparing the Grounds

James E. Hall

CHAPTER EIGHTEEN

WHITES STARTED SCALPING — CLAIM

(Headlines in The Daily Herald, Provo, Utah, Apr. 14, 1950)

Washington, D.C. (U.P.) — Charles Grounds, a Seminole Indian, has asked Congress to remove from its halls a picture of an Indian scalping a white man.

Grounds insisted that it wasn't true; that the white man started the scalping.

Accordingly, the Association for Indian Affairs, Inc., made a review of the history of scalping. Its researchers checked Smithsonian Institution publications as far back as 1910 and 1906 and came up with the statement "that scalping was not general among the Indians before the coming of the white man."

James Mooney in the "Hand-book of American Indians" issued by the Smithsonian's bureau of ethnology in 1910, said:

LIMITED AT FIRST

Scalping was confined originally in North America to a limited area in the eastern United States and the lower St. Lawrence region. It was absent from New England and much of the Atlantic Coast region, and was unknown until comparatively recent times throughout the whole interior

and plains area. It was not found on the Pacific coast or the Canadian northwest.

"Scalping in its commonly known form was largely the result of the influence of white people," George Frederici wrote in the Smithsonian report in 1910. "They introduced firearms, which increased the fatalities in a conflict; brought the steel knife, facilitating the taking of the scalp, and finally offered scalp premiums."

Frederici said the New England Puritans in 1637 were the first to offer premium for native heads and later scalps. The French offered premiums for white enemies as well as Indian scalps.

Competition was keen and premiums went as high as 100 pounds for one scalp. The English prices were higher than those of the French, Frederici said.

One Hannah Dustin, he said, was reputed to have received 50 pounds from her colony officials for "bringing in with her two hands the scalps of two Indian men, two women and six children."

In 1764 Gov. William Penn listed prices the State of Pennsylvania would pay for scalps. They were $134 for each male Indian scalp, and $50 for the scalp of every slain squaw.

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